samanvaya-dRShTi unites; bhEda-dRShTi divides
समन्वयदृष्टि: एव ऐक्यत्वे हेतु: न तु भेददृष्टि:

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Regarding the question of achieving unanimity or consensus or agreement or some sort of overall integration or unification or harmony etc. my thesis is :
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The most effective approach to work towards an overall integration & harmony among the various individuals / components / groups is through "samanvaya-dRShTi" (reconciling the differences while acknowledging and taking into account the commonalities) rather than the "bhEda-dRShTi" (over-emphasizing the differences while ignoring/de-emphasizing the commonalities).
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I can go one more step forward and say that -
"samanvaya dRShTi" is the necessary-&-sufficient condition for any overall integration / unification / harmony / etc. of otherwise differing individuals / components / groups / etc. -
so that each individual component can fit in the system and perform its role towards achieving an overall system optimization -
as for example, driven by a well-defined common set of vision / mission / agenda / goal / belief-system / etc. wherein each individual component finds its own fulfilment/harmony/etc.
in consonance rather than in dissonance.
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The only possible cause for any hindrance or lack of effectiveness thereof could be arising from some possible form of 'ariShaDvarga' influence on the individual component, thus making it rather misfit to that extent.

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NOTE:
Some may claim that **"dharma unites and lack of dharma divides"**.

However, it is not difficult to see in practice, that 'dharma' is not necessarily a common uniting factor, except maybe when it comes to uniting the people with 'samaana dharma' as against the people with 'viShama dharma'. We see many real-world situations wherein non-unity is observed in spite of 'samaana dharma', whereas unity is observed in spite of 'viShama dharma'. Also, 'dharma' itself may vary depending upon the situation like time, place, etc. in addition to being possibly different for different groups, etc.

Hence, it is only wishful thinking to claim:
"unity because of dharma, non-unity because of lack of dharma".

Although neither necessary nor sufficient, 'dharma' can indeed be an effective and fail-safe facilitator for overall integration, in the presence of appropriate samanvaya-dRShTi.